

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

“To sieze continuously the opportunity of more and more perfect adjustment to better and higher conditions; to balance some inward evil with purer influence acting from without; in a word, to make our environment at the same time that it is making us—these are the secrets of a well-ordered and successful life.”—DRUMMOND.

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DISPENSATIONS OF THE GOSPEL.

THE great message which we as Latter-day Saints bear to the world in this age of religious controversy and confusion is that God has, in His mercy and in fulfillment of the prophecies of holy men of old, set up His kingdom in the earth for the last time, restoring His gospel in its fullness and purity, and conferring upon men authority to officiate in His name. Springing into existence from no parent religious sect, and originating in no theological controversy, we speak in no uncertain tones and declare with all boldness and in all sincerity that the dispensation of the fullness of times has been ushered in, heralding the near approach of Him who is to restore all things spoken by the mouth of His prophets since the world began.

We teach that there have been many dispensations of the gospel, i.e., that at different times in the world's history there has been a dispensing of the word of God, revealing to men, in whole or in part, the principles and ordinances of the gospel, and conferring Divine authority upon certain chosen ones, which empowered them to act in the name of the Lord. A dispensation may be defined as a system or body of laws which God has given at any particular time for the governing of His children. The term is also used to designate the period of time during which said laws obtained.

First of all dispensations was that committed to Adam, during which earth-life was ushered in amid broken harmonies, and the first great commandment was given, “Be fruitful and multiply and replenish the earth.” Adam transgressed one of God's laws, and

banishment from His presence was the result. Adam became a mortal being and forfeited his intimate knowledge of God and he was left in ignorance concerning the object of his existence and his destiny, except that he should die as a penalty for his sin. Is it not a reasonable supposition that God, having made an intelligent and capable being as was Adam, should, in His justice and mercy, give to that being a ray of hope, by giving him some revelation and knowledge as to the possibility of redemption from his fallen state?

We know that God did reveal unto Adam the gospel and committed unto him a dispensation of the same, conferring upon him the keys and authority pertaining to that dispensation. God gave to Adam a knowledge of the atonement of Christ, yet to be made, through which all mankind might regain His presence, and as a symbol and witness of the same, God commanded him to offer sacrifices (Book of Moses, 5: 6, Pearl of Great Price). This was a dispensation of the gospel committed unto Adam and the means of redemption made clear unto him. He was not left to perish in ignorance of God's purposes in respect to his earth life, and whatever intellectual or spiritual darkness had come over him as a consequence of his fall was dispelled by this knowledge and "hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1: 2.)

Next in importance in the line of the Priesthood and the patriarchs was Enoch, the seventh from Adam, whose knowledge of the gospel led him and his people into the presence of God. To Noah also was given a dispensation of the gospel, and he was commissioned to preach repentance and righteousness. After the flood he stood at the head of the human family and gave his posterity many commandments and precepts. They also continued to observe the law of sacrifice.

The next important period was the Abrahamic dispensation. Abraham received his Priesthood under the hands of Melchisedek, King of Salem, priest of the Most High God. The words of Abraham in this regard are that he received the Priesthood "from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth to the present time, even the right of the first-born, on the first man, who is Adam, our first father, through the fathers, unto me. I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed" (Book of Abraham 1: 3, 4). Deep and marvelous were the doctrines and truths that God revealed to Abraham. He revealed unto him His design to make of him, Abraham, and his posterity in the earth witnesses for Himself and the truth of the gospel unto all nations. He revealed unto him the doctrines of the eternal existence of intelligences and made known to him the covenant of eternal life "promised before the world began" (Book of Abraham,

page 66). He revealed to Abraham, through the Urim and Thummim, great knowledge of the universe, its planetary systems, their movements and relation, and also gave him an account of the preparation of the earth for the abode of man and the knowledge of the advent of Adam upon it (Book of Abraham, chaps. 3, 4 and 5).

Unto Moses was given a very important mission. He received his Priesthood from Jethro, his father-in-law, high priest of Midian (Doc. and Cov. sec. 84: 6-13), and his calling from God Himself. Moses tried to bring the children of Israel into the presence of God, through the Priesthood, but he could not, as their period of servitude in Egypt had in a great measure served to darken their minds, and they failed to comprehend or live up to the higher laws and ordinances of the gospel. To meet this condition God gave them in place of the gospel what is known as the law of Moses. These laws have served as the foundation for the laws of all civilized nations, and are still recognized as the embodiment of marvelous wisdom. Israel, through her sin and subsequent darkness, lost the higher Priesthood and the fullness of the gospel and retained only the lower or Aaronic Priesthood and the law of Moses, which system obtained until the meridian dispensation.

Then we have John, called the baptist, preaching the kingdom of heaven and heralding the advent of Him for whom Israel had been waiting for centuries. In the dispensation of the meridian of time came Jesus, the Christ, whom Israel failed to recognize and refused to accept as the Redeemer of the world. In this dispensation was fulfilled the prophecy in Deut. 18: 15, spoken by Moses: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken." Christ came and brought again the fullness of the gospel, not destroying the law of Moses, but fulfilling it, and giving higher laws, as the law of Moses had been given in place of the gospel "because of transgression" (Gal. 3.) He brought also the higher Priesthood and inaugurated again the higher ordinances of the gospel. He called apostles, gave them authority, organized the Church, and provided for the dissemination of His gospel. Finally, He gave up His life, at the hands of blasphemous and fanatical Jews, thus making possible the eternal life promised to many holy men aforetime.

Owing to the phraseology of certain passages of scripture referring to the advent of Christ in the flesh and His work in the meridian dispensation, many people have concluded and argued that that time was the last dispensation of the gospel—the dispensation of the fullness of times. Some passages which are taken as authority for these claims, but which are all susceptible of a different and more natural rendering, are these: Mark 1: 15; Gal. 4: 4; Heb. 1: 1, 2; I. John 2: 18. One particularly noticeable is the incident on the day of Pentecost, shortly after the ascension of the resurrected Lord, when Peter, ascribing a reason for and explain-

ing the exceptional manifestation of the Spirit, quoted the prophecy of Joel in these words: "But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. * * * And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Certainly Peter was likening the manifestation of the Spirit which he had received unto that which should come to pass as spoken by Joel 2: 28-31, and referred to by Isaiah 11: 6-9. Joel's prophecy was far from being fulfilled on the day of Pentecost. The Spirit was not "poured out upon all flesh," and we are perfectly assured of the absence of "blood, and fire, and vapour of smoke." Neither did the sun cease to give its light, nor was the moon turned to blood.

Another most striking argument used against the claim of a further dispensation than that of the meridian of time, is the prophecy recorded in the second chapter of the book of Daniel, which we shall briefly consider. All are familiar with the dream of the King of Babylon, wherein he saw a great image, "whose brightness was excellent and the form thereof terrible." As understood by the learned, Daniel's interpretation of the dream is given in Dr. Smith's Old Testament History, edition 1878, page 622, as follows:

(1) The golden head—The Assyrio-Babylonish monarchy (6th and 5th century B. C.)

(2) The silver breast and arms—The Medo-Persian empire (from 538 B. C. to about 330 B. C.)

(3) The brazen belly and thighs—The Greco-Macedonian kingdom, especially after Alexander, those of Egypt and Syria (from about 330 B. C. to 160 B. C.)

(4) The legs of iron—The power of Rome, bestriding the east and west, but broken into a number of states, the ten toes, which retained some of its warlike strength (the iron) mingled with elements of weakness (the potter's clay) which rendered the whole imperial structure unstable.

(5) The stone cut without hands out of the *Living Rock*, dashing down the image, becoming a great mountain and filling all the earth—the spiritual kingdom of Christ.

First of all, the phraseology of the latter part, concerning the stone cut out of the *Living Rock*, is wholly unwarranted, as the Bible language is very different. We also have every assurance that Christ's kingdom will be a literal, tangible and material one, and not merely a spiritual affair. Certain other peculiarities and characteristics of the kingdom to be set up as mentioned by Daniel we fail to see evidenced in the setting up of Christ's Church in the

meridian of time. Also the failure to recognize the fifth political power represented by the feet and toes of the image leads to serious errors in the foregoing exposition, as it has led theologians to assign the setting up of the kingdom at the wrong period of the world's history. If we take the words of the prophesy literally, the kingdom should be established during the days of a political power or powers later than the Roman Empire, represented already by the legs of iron, for the words are, "in the days of these kings" (not the Roman Empire), should the kingdom be established, "which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

The kingdom established by Christ in the meridian of time was given to another people, as is attested by Christ's own words to the Jews recorded in Matt. 21:43. Paul also, speaking to the blaspheming Jews at Antioch, said, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, for so hath the Lord commanded us" (Acts 13:46, 47.) Neither did the Church established by Christ break in pieces and consume the other kingdoms and stand for ever. Through the wickedness and corruption of the people, the Church was destroyed from the earth—the gospel perverted; its ordinances changed; its laws transgressed; its covenant was on the part of man broken, and the world was left to grope in the darkness of a long apostasy from God. Thus is the conclusion forced upon our minds that the Church founded by Christ and the apostles was not the fulfillment of Daniel's great prophecy; and hence we are to look for another dispensation, beyond the time of the apostles, which will culminate in subduing the kingdoms of this world and making them the kingdoms of our God, followed by the reign of righteousness spoken of by the holy prophets in all dispensations.

Such a kingdom do we declare to have been inaugurated in these last days, not by man, but by the power and act of God, ushering in the last and greatest of all the gospel dispensations, in which all things are to be gathered together in Christ, both in heaven and in earth. All previous dispensations have been limited in their effectiveness, because of the proneness of mankind to reject and spurn the word of God, and the same condition to-day proves to be a momentary barrier to the furtherance of God's purposes. The testimony of the Latter-day Saints is that the Church and kingdom of God, as foretold by Daniel, has been set upon the earth in these last days. The same gospel that was taught by Christ and His apostles is now being proclaimed by the authorized servants of the Lord, and the gifts and blessings pertaining thereto may be secured by all who will receive and obey the truth as it has been restored to the earth in this last dispensation.

Hanley.

ASAEI. C. LAMBERT.

NINETEEN-THIRTEEN.

A NEW fragment of time has been vouchsafed to us, and we designate it "1913." It sounds significant; it is pregnant with new hopes and ambitions, some of which will be realized and some abandoned by the time the year grows old. Another ring in the ladder of life has been climbed. Are we nearer *our* heaven? Have we attained the height of moral and mental stature we aimed for at the beginning of the year that is past? Have our ideals materialized?

We should begin this new time by formulating new and higher ideals. Resolutions may be broken, but set your aim on something higher, something ahead of you. Have a PURPOSE—and live for it, for

"Thus alone can we attain
To those turrets where the eye
Sees the world as one vast plain,
And one endless reach of sky."

Be yourself—your better self. Individuality counts for all things in these days of commercial enterprise and new attainment. Be your simple self, if needs be: remember that simplicity is the soul of sincerity. In order to be true to yourself, and false to no man, sincerity must be your aim.

This clean sheet comes to us as God's good gift—a new chance, as it were, to redeem our past. Fraught with tragic happenings, as the year will undoubtedly be, perhaps we may be able to make this old world somewhat happier and better for our presence in it. By dispensing light we receive it. By giving, we get; paradoxical though it may seem, it is true.

"Give to the world the best you have
And the best will come back to you."

Let us be sunshine distillers. Light develops life—material and spiritual (why differentiate—both are divine).

May 1913 see the rays of the everlasting gospel spread broadcast in the nations of the earth, and life and liberty will be its fruits. The finger writes—the record is being made. "Angels above us are silent notes taking." May our record be worthy of acclamation and our work "Well done."

Salt Lake City.

AUBREY PARKER.

It needs an angel eye to discern between the evil and the good, and it needs the Christlike heart to perceive that the smoking flax may be kindled into the bright flame; and that the broken reed may be repaired and restored to form and use, and so become an instrument of heaven's music.

A LYRIC OF ACTION.

'Tis the part of a coward to brood
 O'er the past that is withered and dead ;
 What though the heart's roses are ashes and dust ?
 What though the heart's music is fled ?
 Still shine the grand heavens o'erhead,
 Whence the voice of an angel thrills clear on the soul,
 Gird about thee thine armour, press on to the goal.

If the faults or the crimes of thy youth
 Are a burden too heavy to bear,
 What hopes can rebloom on the desolate waste
 Of a jealous and craven despair ?
 Down, down with the fetters of fear !
 In the strength of thy valour and manhood arise,
 With the faith that illumines and the will that defies.

Too late ! Through God's infinite world,
 From His throne to life's nethermost fires,
 Too late is a phantom that flies at the dawn
 Of the soul that repents and aspires.
 If pure thou hast made thy desires,
 There's no height the strong wings of immortals may gain
 Which in striving to reach thou shalt strive for in vain.

Then up to the contest with fate,
 Unbound by the past which is dead !
 What though the heart's roses are ashes and dust ?
 What though the heart's music be fled ?
 Still shine the fair heavens o'erhead ;
 And sublime as the angel that rules in the sun
 Beams the promise of peace when the conflict is won !

—P. H. HAYNE, in *Great Thoughts*.

Living at Our Best.—Do not try to do a great thing; you may waste all your life waiting for the opportunity which never comes. Do the little things as they come from a great motive—to win God's smile of approval and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, and do deeds of valour at which rival armies stand still to gaze. But no such act goes unrewarded. To fulfil faithfully the duties of your station, to use to the uttermost the gifts you possess; to bear chafing annoyances and trivial irritations as martyrs bore the stake; to find the noble trait in people who try to molest you, to put the kindest construction on unkind acts and words, and to love even the unthankful and the evil—to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—F. B. MEYER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 2, 1913.

EDITORIAL.

THE NEW YEAR.

WE are standing upon the threshold of a New Year. Its history is not yet written, but if one may judge from the past, many great and important events will have occurred before the end is reached. Problems of the most vital character along social, scientific and political lines are engaging the attention of various earthly governments, and await solution.

The United States of America, one of the most populous, influential and powerful nations of modern times, while passing through a period of unparalleled prosperity, in which its commercial, industrial and educational interests have been greatly augmented, is nevertheless confronted with evils of gigantic proportions. The combination of capital against labor, and *vice versa*, has developed symptoms that are most disquieting in character. The influence and power of a great trust is far-reaching in its paralyzing effect upon trade, but possibly not more so than the union of labor when it is exhibited in the form of a strike. Here are two great forces battling in the United States, as in many other countries, for supremacy. Two giants, so to speak, of about equal strength, facing each other with grim visage and resolute, unyielding determination. The contest goes steadily on. Which of these mighty antagonists will rise triumphant, victorious, while the other goes down to defeat? The coming year will tell its story, but in the meantime much sorrow, anxiety and suffering will be experienced by the poorer classes. It will require wise statesmanship in dealing with questions affecting capital and labor, to forestall impending disasters.

It will not be contended by the thoughtful observer of passing events that crime is on the decrease in the United States. The converse is true. The skeptic needs only to consult the daily papers for confirmation of the fact. Intemperance is responsible for a vast amount of wickedness, and much sorrow, distress and sinfulness have grown out of the divorce evil. The disregard of the marriage vow, and, as a result which inevitably follows, the trifling with the fountains of life, points to a weakness in the social fabric which, if not corrected, will sap the strength of the nation, and in the end will cause its downfall. From all this it would appear, using an allegorical figure, that the vigor and vitality of youth are walking hand in hand with the weakness and

decay of old age in a nation that has by its great achievements justly won the admiration of the whole world.

It is worthy of note that the United States has engaged in an engineering undertaking that is amazing in its magnitude. The Atlantic Ocean will be joined with the Pacific Ocean by the Panama Canal. The completion of this stupendous enterprise will profoundly affect the United States in all of the important affairs relating to the welfare of that great country.

Many questions of serious import await solution in the British Empire during the coming year. Her glorious achievements of the past adorn the annals of history. It is a great government and a great people, but much remains to be done to correct existing evils, if indeed they can be corrected. The railroad strike and coal war of recent date in England clearly demonstrated the power wielded by the people, by which, through its arbitrary use, the wheels of commerce can be blocked within an incredibly short period, bringing distress and suffering upon the masses. What has been, may be again.

The British Parliament is wrestling with some vital questions directly affecting the welfare of the nation. A battle of many years duration is now on the point of culmination, when in all probability Home Rule will be given to Ireland. The disestablishment of the Welsh Church has aroused the bitterest opposition, but the supporters of this measure confidently anticipate its adoption early in the New Year. The National Insurance Bill, championed by the Honorable Lloyd George and other distinguished statesmen, has been enacted into law and its benefits are already beginning to be realized. It is intended for the relief of the working man during periods of protracted sickness and disability for work, and is regarded by many as one of the greatest measures ever introduced into a law-making body.

The difficulties connected with the enactment of this beneficent statute were astounding, and the fact that they were met and overcome proclaims Lloyd George one of the most astute, far-seeing and able statesmen of the age. It is perhaps not too much to say that his name will yet become a household word in the homes of the English people, and he will have a place and standing among the notable men of the earth. Mr. Asquith, the present Prime Minister, is a statesman of great eminence, whose ability, eloquence, power and achievements are generally recognized throughout the nation. Mr. Balfour has exhibited qualities that have marked him for an accomplished and able law-maker—a man of learning, culture and astuteness. There are many prominent and influential men in both the Liberal and Conservative parties of England.

The English colonies are prosperous. Their history is marked by successes as well as failures. There are evils in these constituencies that must be fought and conquered.

France, Germany and Austria, as well as the Netherlands and Scandinavia, are working out their destiny along their own lines. Like the countries already referred to, they have problems of world-wide importance demanding solution.

Turkey is at war with the Balkan States. A cessation of hostilities has been called and an armistice is in force. Delegates representing these nations have assembled at London to negotiate a treaty of peace. All eyes are turned upon them. A waiting world is wondering whether peace will be declared early in the New Year or hostilities be resumed, involving perhaps the great powers of Europe.

Japan is making rapid strides in the art of government, while contending with internal evils. China is fairly launched on her career as a Republic, but she is confronted with intricate and perplexing problems that must be definitely solved before she can safely count on success.

This article would be incomplete if reference were not made to a new and most potent force that has made its appearance in the busy world of men, but which unfortunately has been generally overlooked, if not ignored. It is the Church of Jesus Christ of Latter-day Saints, founded under the inspiration of God, by Joseph Smith the Prophet, at Fayette, Seneca County, New York State, on April 6th, 1830, with an enrollment of six members. Its growth has been phenomenal. To-day the Latter-day Saints are numbered not only by thousands, but by hundreds of thousands. Under the immediate presidency of Joseph Smith, they gathered upon the banks of the Mississippi River in Illinois, where they established the beautiful city of Nauvoo. Later, under the masterly leadership of Brigham Young, they founded a mighty commonwealth in the Rocky Mountains of Western America, now known as the State of Utah of the United States. They are a thrifty, happy people, who live at peace with one another and with their neighbors. In their cities, towns and villages there is no place nor occasion for strikes. Industrial upheavals are unknown. The sale of liquor is discouraged, the use of tobacco is frowned down, and houses of ill-repute are closed (but in fact were never opened) for lack of patronage. Members of the Church are taught temperance, sobriety and morality from youth to manhood, to old age. Marriage is regarded as a religious sacrament and is surrounded by every essential safeguard. Its obligations are of the most binding character, as will be readily seen, when it is understood that the contract is made for time and all eternity. Children are made welcome in the homes of the saints, large families being the rule and not the exception. A divorce is of rare occurrence among the Latter-day Saints, the average being one to each five thousand Church members, as compared to one in each eleven hundred for the United States. The Sabbath day is observed as a day of rest and worship by the "Mormons," who are gifted with a high degree

of spirituality. Education is fostered in their midst, while music and the fine arts are assiduously cultivated.

A religion that has developed such tremendous force and vitality as herein described, by and through which the evils affecting mankind are corrected and abolished, must be reckoned with by the world at large. It presents strong claims for consideration. In fact, it is neither more nor less than the gospel of Jesus Christ restored to earth again in all its power, beauty and fullness, with the gifts and blessings of old, and with apostles, prophets, evangelists, pastors, teachers and deacons.

By its fruits shall this new sect be judged. Its fruits are good and its success is assured, because the message of salvation is being carried to every nation, kindred, tongue and people by the Latter-day Saint missionaries. Many honest souls pause, listen attentively, investigate, and then, forsaking their sins, cast in their lot with the people of God. New converts are daily added to the fold. The work is going forward and not backward, in spite of persecution and mobbings, in which gross indignities are visited upon the followers of the great Latter-day Prophet.

The *Star* bids the elders to be of good cheer and wishes them God-speed in their labor of love. Be humble, diligent, studious, and prayerful and success will crown your efforts.

The Latter-day Saints in the European Mission are hereby admonished to draw near unto the Lord and He will draw near unto you. Serve Him in righteousness and you will not be forsaken or overcome of evil. His peace and salvation will be upon you. May the coming year bring to you happiness and abounding prosperity.

RUDGER CLAWSON.

MOBOCRACY IN IPSWICH.

FURTHER light is thrown upon the recent mobbing of the "Mormon" missionaries at Ipswich by the following letter:

Norwich, December 27th, 1912.

PRESIDENT RUDGER CLAWSON,

Liverpool.

Dear Brother—I am writing just a line to let you know that we are all well, and to inform you that conditions are somewhat improved at Ipswich. I was with the elders last Sunday night and there was no disturbance at the lodge, but we were told that Mr. Hancock (Jarman's right-hand man) was out with his followers parading the street on which our hall is located. He is writing some extremely putrid articles for the press, which are having a tendency to keep alive the prejudice of the public against us. A startling surprise came to me on Monday. The editor of the Ipswich *Evening Star* graciously printed a long article (word for word) that I sent in. I little thought while writing it that the com-

munication would appear in print, but it occurred to me that, even in the event of its being rejected, he would at least have an opportunity of reading the other side of the question. He would also be given to understand that we were still in town, but failed to hold our usual Sunday services because of circumstances over which we had no control. I am very glad, however, that it was published, and doubtless, when taken with other articles we are preparing for the press, will do us great good among thinking people. That we are not holding meetings in Ipswich at present is wholly due to the fact that our hall was closed against us, but we are making an earnest effort to secure another one. Clipping enclosed.

Your brother,

AMOS R. COOK.

The clipping referred to, taken from the Ipswich *Evening Star* of December 23rd, 1912, is as follows:

MORMON MISSIONARIES' REPLY.

Sir,—I have read in your paper recently the letters written about the Mormons of the disturbance at their place of worship on December 8th, and of accusations made against them by different individuals of the town. We have noticed with pleasure also that you have given space for a few letters written in defence of a religious denomination which is unfortunately very much misunderstood by the people of this town, for which we wish to publicly thank you. It is not often that we can get one word in the public press in our own defense, nor is it an uncommon thing to have our letters rejected and returned to us, while circulation is freely given to any impeachment made against us, no matter how absurd or ridiculous it may be.

Being these Latter-day Saints missionaries, we wish to make a few clear statements for the benefit of thinking people of this town. We are here in England at our own expense, delivering our literature free of charge. All we ask of the people is to accept our literature, read our side of the question, and give us a fair chance to explain our religious views. Is there anything in this work that would justify the people of an enlightened country like England in casting off its dignity as a country of free religious convictions, and assuming an attitude which could only be tolerated by a barbarous race of centuries ago? If anyone in Ipswich or in England has found us violating any law of this town or country, we will be pleased to have him step forward like a man, swear out a complaint, and bring us before the proper magistrates. Would not this not be a more just way to settle the supposed accusations? Surely it would reflect more credit upon the town than would a mob of hooting, howling men, with no ground for their actions. This suggestion we make with the offer of a £200 reward for every proof of a girl being taken to Utah for polygamous or immoral purposes. We think we ought to show the people of Ipswich that we and our work are entirely open to examination.

It has probably been noted that we did not hold our meeting last Sunday night. Some may think that the reason for discontinuing our usual services was that we were either frightened by the mob or that we do not wish to face its charges. The true reason is that we have been renting the

Museum Rooms for our services for the past ten years, but after the damage done at that place on Sunday, December 8th, we were unable to continue using that hall. We are still in the town, and will hold services just as soon as we can obtain a suitable place, to which all will be welcome who act like gentlemen ought to act.—We are, etc.,

THE LATTER-DAY SAINT MISSIONARIES.

67 Berners Street, Ipswich,

December 20th, 1912.

The unreasonable, if not fanatical, attitude taken by the anti-“Mormons” of Ipswich, is strongly emphasized by these two articles. The missionaries are peaceful, inoffensive gentlemen. They are exemplary in conduct and law-abiding. The most serious charge that can truthfully be brought against them is that they are engaged in gospel work—fearlessly advocating New Testament doctrines, both from the pulpit and by printed tracts. This is the extent of their offending, and for this they were viciously mobbed on Sunday, December 8th, 1912. Those who engaged in the unlawful and most outrageous affair were the enemies of peace and good order, and invited a spirit into the community that some day, like a boomerang, will return to plague them. The “Mormons” are attacked and abused, misrepresented and maligned to-day, but who will be the victims to-morrow? Mobocracy is a dangerous weapon in the hands of the people, a two-edged sword, that cuts both ways. All the “Mormon” elders ask is protection and freedom of speech, under the law—a boon that is guaranteed by the all-powerful government of Great Britain. Vigorous action should be taken by the constabulary against those who, goaded on by prejudice, falsehood and popular clamor, override city ordinances to accomplish their unholy purposes. Lawlessness should be studiously frowned down by lovers of justice and right.

RUDGER CLAWSON.

FROM ONE WHO KNOWS US.

You will perhaps allow me space in your columns to say that it has always been a pleasure for me to stand by the elders and saints in the open air or anywhere else, and, with the help of the Lord, I hope to do so again when opportunity presents itself. I feel certain that if everyone had the same means that I have had of finding out and knowing the “Mormons,” this Christian people would be much better appreciated in many parts of this country than they seem to be. I tell all my friends to discount about ninety-nine per cent of the stories that are being told about the Latter-day Saints as a people.

As there is what is termed an Anti-“Mormon” League, which

is about to commence a crusade against the "Mormons," I am hoping, when I get fuller information, to be better able to defend my friends. In the meantime, what I would say to my countrymen is this : If you are anxious about the welfare of the bodies and souls of our young men, and young women especially, let it be your endeavor, in the name of God, our Heavenly Father, to save them from being ruined by the cursed liquor traffic, which sends thousands of our young people on the streets and into the gaols of our country.

The "Mormons," I am glad to know, have nothing to do with the liquor traffic or with any immoral practices, only to fight them as they fight every other evil or sin.

Radcliffe.

WILLIAM MCKEEVER.

FROM THE MISSION FIELD.

Release and Departure.—Elder Wilford Reeder, of the British mission, has been honorably released and sailed for home December 28th, 1912, per s.s. *Carmania*.

Bazaar and Sale of Work.—A bazaar and sale of work was held by the Hull branch (Hull conference) on Wednesday, September 27th, 1912, at Forester's Hall, Charlotte Street. The proceedings were opened at 3 p.m. by President Bernard Parry. Much interest was shown by both members and friends in contributing to the various departments. Both in the afternoon and evening all present seemed bent on having a good time, as well as spending their money. A sum of £10 5s. 1d. was realized, clear of expenses, which will be used to help the poor of the branch.

Baptisms.—A baptismal service was held at 106 Ann Street, Belfast (Irish conference), Saturday evening, December 21st, 1912, at which four persons were baptized. President S. H. Cornaby and Elder Jolin A. Empey officiated.

On Sunday, December 22nd, 1912, a baptismal service was held at the Richmond Terrace Baths, Blackburn (Liverpool conference), at which ten souls were added to the Church. The elders officiating were: Marriner Roskelley, J. Alonzo Duncan, Charles R. Wing, Alfred C. Swift, and Clyde P. Crookston.

At a baptismal service held Friday, December 20th, 1912, at "Deseret," High Road, South Tottenham, London, N. (London conference), five persons entered into the fold of Christ. Elders Thomas E. Briggs and William J. Young officiated.

Arrivals.—The following named missionaries for the European mission arrived December 20th, 1912, per s.s. *Virginian*: James D. Thorne, Jens R. Nelson, Pleasant Grove, Utah; George Stevens,

Parowan, Utah; Francis E. Nelson, John C. Barfuss, Logan, Utah; George C. Loveridge, Lehi, Utah; Oscar J. Hendry, Thomas S. Bradshaw, Allen H. Archibald, Daniel H. Stuart, Wellsville, Utah; Hiram L. Baker, Salt Lake City; Niels J. Anderson, Raymond, Canada; Elmer E. Ainscough, Cardston, Canada; George F. Macdonald, Mesa, Arizona; Raymond Wells, Victor, Utah; Otto Burgi, Albert D. Clark, Jr., Provo, Utah; Frederick W. Tueller, Montpelier, Idaho; George H. Risenmay, Woodville, Idaho; Alma A. Moser, Whitney, Idaho; Lester A. Wade, Warren, Utah; Tarval Hemmert, Blackfoot, Idaho; James A. Christensen, Brigham, Utah; Wilford L. Brienholt, Ephraim, Utah; Jens Jensen, Leamington, Utah; Erastus H. Petersen, Manti, Utah; Earl R. Sorenson, Axtell, Utah; David Larson, Garland, Utah; Charles S. Clark, Oakley, Idaho; George A. Browning, Jr., Lorenzo, Idaho.

Appointments.—The elders who arrived for the British mission, December 29th, 1912, have been appointed to labor in the following conferences: James D. Thorne, Francis E. Nelson, Norwich; George Stevens, George F. Macdonald, London; George C. Loveridge, Birmingham; Oscar J. Hendry, Niels J. Anderson, Raymond Wells, Liverpool; Albert D. Clark, Jr., Manchester; Thomas S. Bradshaw, Hiram L. Baker, Hull; Allen H. Archibald, Scottish; Elmer E. Ainscough, Sheffield; Daniel H. Stuart, Irish.

Successful Socials.—A farewell social was held on Thursday evening, November 28th, 1912, in Forester's Hall, Charlotte Street, Hull, in honor of President Bernard Parry and Elder Homer J. Brown, who have been honorably released to return home. Sixty-six elders, saints and friends were present. "Tea" was served by Sister Smith and the Misses Barratt and Collins, after which an excellent program was rendered. President Parry was presented with a beautiful carving set and Elder Brown with a handsome traveling rug. They both expressed their appreciation and spoke of their pleasant associations in the mission field. All joined in wishing them God-speed on their homeward journey.

On Monday, November 18th, 1912, a successful social was held at Wolseley Hall, Eastville, Bristol (Bristol conference). An interesting program was rendered. Refreshments were served and all present enjoyed themselves.

On Wednesday, December 18th, 1912, a successful social was held at 85 Church Street, Lancaster, in honor of Elders Wilford Reeder and William H. Wheelwright, prior to their departure for home. A program of recitations and musical numbers was enjoyed and a beautiful linen tea cloth was presented to each of the elders in appreciation of their labors in the branch. Refreshments were served by the Relief Society, after which games were indulged in. All present seemed to have a pleasant time.

On December 24th, 1912, a social was held in the Latter-day Saints' meeting room at Preston (Liverpool conference), in honor of President Joel Richards, who is returning home after twenty-six months in the mission field, and also Elder Marriner Roskelley, who has been transferred to the Western States Mission, owing to ill-health. In behalf of the elders and saints of the branch, Elder Clyde C. Edmonds presented each of the departing brethren with appropriate tokens of love and respect. President Richards and Elder Roskelley expressed their appreciation of the same, and spoke of the pleasant times they had enjoyed among the saints, and of their regrets at leaving their many friends in England. The social also partook of the nature of a Christmas party, the room being tastefully decorated for the occasion. After an interesting program, the Christmas tree was relieved of its burden of presents, which were distributed among the children.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXXV.—JOHN'S EPISTLES.

Text: John I., II.

I. TO WHOM WRITTEN.

II. SUGGESTIVE PASSAGES TO CONSIDER AND TO MEMORIZE:

1. I. John I:6, 7. II.:3, 4, 5, 9, 10, 11, 15, 16, 17. III.: 13, 14, 15, 16. IV.:7, 8. V.:7, 8, 9.
2. II. John I.:9, 10, 11.

DIED.

PORTER.—At Gillingham, Kent (London conference), November 4th, 1912, Kathleen Dora Porter, daughter of Frederick W. and Eliza E. Porter, aged 12 years and 7 months; baptized October 16th, 1910, by Elder Ezra Sorenson, and confirmed same date by Elder John B. Abery. Interment in Grange Road, Gillingham, Cemetery. Bishop R. A. Brighton officiated.

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